Muggleton.

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A DISCOURSE

BETWEEN

John Reeve and *Richard Leader*,

MERCHANT.

Recited by Lodowick Muggleton, *One of the Two* Last WITNESSES *and* PROPHETS *of the Moſt High* GOD, *the Man* CHRIST JESUS *in Glory.*

THIS *Richard Leader*, notwithſtanding he was well ſatisfied in Spiritual Things, as to his Eternal Happineſs, yet there was ſome Things as to Temporal Matters, which we had declared, that he could not as yet conſent unto, becauſe it was contrary to the Rule and Art of *Aſtrology* and *Philoſophy*; for I asked him what it was, he ſaid, you declare, the *Sun* is not much bigger than it ſeemeth to be, and our Art ſaith, it is Threeſcore Times bigger than the Earth: Alſo ſaid he, You ſay the Moon doth not borrow any Light of, nor from the *Sun*; Likewiſe you ſay, That the *Heavens* is not much above ſix Miles high from the *Earth*; and we by our Art do ſay, the *Heavens* are Thouſands of Miles high from the *Earth*; theſe Things ſaith he, ſeemeth ſomething ſtrange.

THEN I anſwered, and ſaid unto him, You are a Man that have travelled thro' many Parts of the World, and you have been in that Place called the *Equinoctial Line*, where the *Sun* is neareſt to the *Earth* of any other Place, where the Heat is ſo great that no Creature *can ſcarce live*, the Sun is ſo hot; did the *Sun* ſeem any bigger to your ſight, when it was near to the Earth, than at other times when you were at a Diſtance; You ſaw the full Proportion of it, did you not? He anſwered and ſaid, he did; then ſaid I, did the Sun ſeem any bigger to your Eye-ſight where it was near to the Earth, then at other Times? He anſwered, No, not any bigger as he could

 diſcern;

diſcern ; Why then ſaid I, will you believe your lying Figure, before you will believe your own Eye-ſight? you muſt either ſay, the ſight of your Eye is falſe, or the traditional Figure you depend upon is falſe ; now hath not God appointed the Sight of the Eye to be Judge of that it ſees? But Men hath choſe rather to believe their lying Imagination, which they never ſaw, nor never can ſee, nor knows not what it is, therefore it hath erected a Figure, that Man might be led into Darkneſs, imagine Things that are not, and make People believe, that the Natural ſight that God hath given Men in their Creation, to be Judge of what it ſees, to be a falſe Sight and a falſe Judge ; and your dark Imagination and Figure to be a true Light and a true Judge of the Bigneſs of the *Sun*. For Conſider,

THAT the Imagination of Reaſon in Man, doth always Judge GOD to be bigger than he is, or leſſer than he is ; likewiſe Imagination being blind, it judgeth GOD's Power to be greater than it is, or leſſer than it is ; and ſo it doth in the Works of Creation, as for Example ; the Imagination of Man judgeth, that GOD made this vaſt Earth and Waters of *Nothing* ; which is more than GOD could do, for he never made any Thing of Subſtance of *Nothing*, for, *of Nothing comes Nothing* ; for what Thing or Creature that GOD made of *Nothing*, GOD will turn it to *Nothing* again : Then would it be well for all Wicked Men, if the *Earth* was made of *Nothing*, and Men made of the Duſt of the *Earth*, then, when this *Earth* is turned to *Nothing* its Original alſo, but this *Earth* was eternal dark *Chaos*, and ſhall return at the laſt Day into Darkneſs again, and wicked reprobate Man ſhall live upon this *Earth* in Eternal Torments, in utter Darkneſs for ever and ever.

So that neither the Earth, nor wicked Man the Seed of the Serpent, ſhall neither of them both be turned to *Nothing*, but ſhall be in utter Darkneſs to Eternity ; again, the Imagination judgeth the *Sun*, *Moon*, and *Stars*, to be of greater vaſt Bigneſs, tho' they ſeem to be ſmall Bodies to us, ſo that the Imagination of Man being blind, judgeth every Thing bigger than than it is, or leſs than it is ; tho' GOD hath made the *Sun*, *Moon* and *Stars*, little Bodies, to give Light unto the *Earth* and *Waters*, and in their Light the Creatures here on Farth do ſee Light ; and GOD hath made theſe Lights, Bodies in *Heavens*, to anſwer to that Light that is in little Bodies here on Earth ; and ſhall a Man ſay, the Light of his Eyes is no true Light, but the Imagination

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that ſeeth not at all, is called true Light; thus it is with *Aſtrology* and *Philoſophy*, that judgeth GOD to be bigger than he is, or leſſer than he is, and his Power is to be greater than it is, to create this vaſt *Earth* and *Waters* of *Nothing*, and the *Sun*, *Moon*, and *Stars* of ſuch a vaſt Bigneſs all out of *Nothing*; So that the lying Imagination hath created to it ſelf a bigger God than the true GOD, and this God hath a greater Power, and hath created Things of a more bigger Magnitude than the true GOD ever did, and could do, as to make this *Earth* of *Nothing*, and the *Sun*, *Moon* and *Stars*, of ſuch a vaſt Bigneſs, far bigger than ever the true GOD made them, *but to tell the Imagination of Man of the true God*, that created Man in his own Image, he became Fleſh, and became a little Child, and grew to a Man, and ſuffered Death by his own Creatures: Oh! No, ſaith the Reaſon in Man, GOD could not die, it is impoſſible for GOD to die; here God's Power is looked upon by the Imagination of Men's Hearts, to be leſs than it is.

1 *Objection*, Said he, the Sun may ſeem to be but a little Body, becauſe of the great Diſtance from us, as for Example; ſit a Man on the Top of *Pauls*, and at a Diſtance he will ſhew as little as a Crow: To this he anſwered and ſaid, indeed a dark Body at a Diſtance doth *ſhew* leſs than it is; but ſaid I, let a light Body, as a Torch or Candle be but a Mile above the Earth, if it were poſſible, and it ſhall ſhew bigger a hundred Miles Diſtance from it. As for Example;

WHEN a Beacon is ſet on Fire, it ſeemeth a greater Blaze 40 Miles Diſtance, then it doth near at Hand, for it is but a little Thing of it ſelf; yet nevertheleſs, it is the Nature of all light Bodies to ſhew rather bigger at a Diſtance, than they are of themſelves, and it is the Nature of all dark Bodies, to ſeem leſs at a Diſtance than they are in themſelves: When he heard this, he was convinced, and did acknowledge, that it muſt needs be ſo in Nature, that light Bodies did ſhow bigger at a Diſtance, and dark Bodies leſs, ſo that the Sun being a bright Fire light Body, and running ſo ſwift in its Courſe, it could not be much bigger than it ſeemeth to be, notwithſtanding he had long imagined the contrary.

2 *Objection*. Saith he, We by our Art doth judge, That the Moon doth borrow her Light of the Sun, becauſe ſaith he, ſo far as the Sun is right againſt the Moon, ſo far the Moon is light, and when the Moon is at the Full, the Face of the Sun is right over it ſo that ſometimes the Moon ſeems to have a dark Body, only a little piece of it forked, why is it then? ſaid he, becauſe

the Sun is right againſt no more of the Moon, and ſo much of it, as the Sun is againſt it, it receiveth Light from the Sun, and the reſt of the Body of the Moon ſeemeth dark : To this I anſwered and ſaid,

If this ſhould be ſo, then that Saying of Scripture, *Gen.* 1, *v.* 16. muſt be laid aſide, where it is ſaid; *God made two great Lights, the greater Light to rule the Day, and the leſſer Light to rule the Night*; certainly the Moon hath Light in it ſelf to rule the Night, elſe thoſe Words cannot be true, for if God made the Moon a dark Body, and that it hath no Light in it ſelf, but what it receiveth from the Sun, then GOD made but one great Light, and one dark Body, and not two great Lights, for if the Moon hath not Light in her ſelf, but doth borrow of the Sun, then the Moon had no Light in her Creation : A Man may as well ſay, That a Man is a living Man that hath no Life in him, for if a Man hath not Life in himſelf, he cannot move no farther than a Man that hath Life doth carry him; ſo likewiſe if the Moon were a dark Body, and had no light in it ſelf, how could it move to rule the Night; the Sun that hath always Light in it ſelf muſt carry the Body of the dark Moon, and move it about the Firmament of Heaven, to rule the Night, which would be a great Trouble to the Sun to do two Bodies Works; for GOD hath ſet every Thing in Order, and every particular Thing ſhall do it's own Work, the Sun ſhall rule the Day, and the Moon ſhall rule the Night, and the Stars ſhall give their Light; ſo that every Thing that GOD hath made, ſhall do their own Works, according to the Law GOD hath plac'd in their Natures; if if the Moon muſt rule the Night according to God's Command, certainly he gave the Moon a Light in it ſelf to rule with, elſe it could not rule, for borrowed Lights never ruleth well; a Man that is ſtone blind, may as well ſay to another Man that can ſee, I would borrow your Eyeſight, that I may ſee the Light of the Sun, as you do; this cannot be done, for in Light we ſee Light, for there muſt be two Lights, elſe a Man cannot tell that there there is any Light at all.

For that Man that was born blind, could not tell that there was any Sun or Light at all in the Day time, but as he heard others ſay; but when CHRIST opened his Eyes, then he ſaw Light, becauſe he ſaw Light in himſelf, and when he received Light; was not this Light of his Eyes in himſelf? Was it

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any borrow'd Light, or Light for *Chriſt*? I trow not, for GOD hath made every Creature that hath Light in it ſelf, to ſee another Light that is out of it ſelf; ſo that in Light we ſee Light; there muſt be two Lights, elſe Things cannot be diſtinguiſhed, for dark Bodies that hath not Life and Light in it ſelf, cannot borrow Life and Light of any other; neither can the Moon borrow any Light of the Sun at all, for it hath an inherent Light in it ſelf in it's Creation, as the Sun hath in it's Creation; ſo that the Words of *Moſes* are true, that GOD *made two great Lights, the Sun to rule the Day, and the Moon to rule the Night*; only the Moon hath a leſſer, but both hath a Light in themſelves, and doth not borrow one Light, of the other, elſe how could the Moon fight with the Sun, in the Eclipſe ſometimes, if the Moon were a dark Body, and had no Light in it ſelf, could it oppoſe the Sun as it doth, that the Moon even darkens the Sun in the Fight? Can a dark Body fight with the Light of the Sun, you may as well ſay, that a dark Body may fight with a living Man? But theſe Fictions of Men's Imaginations, hath deceived the whole World, and keepeth the People in Darkneſs, and puteth out their own Light of their Eyes, and calleth Darkneſs Light, and Light Darkneſs, even in Things that are viſibly ſeen.

3 *Objection*, Then ſaid he, how comes it to paſs that there is ſo many new Moons, and ſometimes we ſee but a piece of the New Moon, and do diſcern the reſt of the Body to be dark, and ſo the Moon doth Intrace the dark Bodies fill'd up with Light, ſo that in a matter of 15 Days, the Moon is full and all Light, and in a little Time, it is quite gone, and ſeen no more in our Horizon. To this, I anſwered and ſaid,

WERE you ever up in the Firmament of Heaven, do you know by your Imagination how GOD hath framed it, and how many Chambers he hath made in it? And howmany Planets, Stars, and Lights, he hath put in every Chamber, in the Firmament of Heaven? You *Aſtrologers*, your ſelves ſay, there is 12 Houſes and 4 Houſons, are you ſure there is no more Houſes in the Firmament of Heaven, but twelve? And do you know how many Lights there is in every Houſe, and when theſe Lights do remove out of one Houſe into another, or do you know, whether one Star doth take its Light from another Star? Or hath every Star Light in it ſelf? Or doth the Light of the Stars and Planets remain in their own Bodies? and neither Increaſe nor Decreaſe their Light ſince they were made and ſit in the Firmament of Heaven? Is there a-

of thoſe Stars or Lights in the Firmament of Heaven miſſing, that were made at firſt? Or hath any of them loſt their Light GOD put in them at firſt, when GOD created the Heavens and the Earth?

If you can tell this, then you can ſay ſomething, as the Moon borroweth Light of the Sun; but to give you a little further Satisfaction, GOD hath placed the Sun, Moon and Stars in the Firmament of Heaven, and every one of theſe, Houſes of their own, that is, the Place where they firſt began to give Light and to ſhine upon the Earth, that is, the Houſe of the Sun, Moon, and Stars; now GOD that made them, knoweth the Houſe, and the Place of the Firmament of Heaven, where they firſt began to give Light; becauſe, he had meaſured out the Firmament of Heaven, becauſe he made it: But Man doth not know nor cannot know by his Imagination, Art and Figure; alſo, GOD hath given theſe Lights Power to go out of their own Houſe into any of the Chambers of Heaven, even as a Man doth out of his own Dwelling Houſe into more remote Parts, yet the Man retaineth his own Wiſdom and Knowledge, when he is remote from his own Dwelling Houſe, as at Home; ſo it is with the Sun Moon and Stars [illegible] go out of their own Houſe, yet they retain the ſame Light [illegible] wherever they go: And if GOD hath made the *Sun* ſo ſwift and bright, to run through all the Houſes of the Firmament of Heaven in 24 Hours, yet that is the Sun's own Houſe where it went firſt from, and it is the Work *God* hath appointed the Sun to do, every Day and Night, and when the Sun is abſent, in it's place the Moon ſupplyeth her Light, and the Moon not being ſo ſwift as the Sun, it cometh not ſo ſoon into our Horizon as the Sun doth, beſides it paſſeth throughout the ſame Region as the Sun doth, but in a Region of a lower Degree in the Firmament of Heaven than the Sun doth, and the Cauſe, why the Moon ſheweth the Light but a little piece of her, when ſhe is but a Quarter old, ſo by Degrees ſhe Increaſeth till ſhe is at the Full, ſo that the Full Face and Light of her, may be ſeen by the Light of the Eye: The Cauſe why we ſee her, by a little and a little, is; ſhe cometh out of one Chamber or Houſe of Heaven into another, and as the Houſes and the Firmament of Heaven, be at ſuch a Diſtance one from another, ſo we ſee her Light the more, and we ſee her ſometimes half Light and half Dark; now the Piece that ſeemeth Dark, it's becauſe ſhe is not come out of that Houſe or Region; but when ſhe is come to that Horizon, where ſhe was at the Full, then ſhe is all Light and no Darkneſs at all; not but that ſhe was

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all Light in her ſelf before at all Times, but ſhe was in ſome Chamber of Heaven, which ſhadow'd her ſo, that we could not ſee her whole Light of her whole Face; As for Example, ſuppoſe a Man ſtand in a Bottom, and there be two high Hills before him at a Diſtance one from the other, the Man ſtanding in the Bottom, diſcerneth a Man upon the top of the farther Hill, ſo ſeeing him come down the Hill a pretty way, but a little lower he looſeth the ſight of the Man, until ſuch Time as the Man cometh up that Hill nigh to him, and when he cometh to the Top of this Hill before me, I do diſcern firſt his Head, then after his Face, then after his Body, ſo that I ſee it is a perfect Man which I ſaw at firſt, but this Hill before me hindred the ſight of him till he came to the Top of it: So it is with the Moon, a Man cannot diſcern the full Face of her, till ſhe hath paſſed in her Journey thro' all thoſe Houſes of the Heavens, which lyeth lower in that Region where ſhe is, ſo that the Hill and Mountain of the Earth doth hinder the ſight of her, until ſhe cometh to the Top of the Hill of our Horizon, then can we ſee her whole Face; for the Earth is as a Ball, ſtanding upon and in the Air, that is, the Power of GOD's Word, hath made the Air a Foundation for the Earth to ſtand upon, therefore it is, that the Earth ſtandeth upon Nothing as a Man can ſee; and this is the Foundation GOD hath laid this vaſt Earth upon; and who could lay the Foundation of this Earth, upon ſuch a Foundation as the Air? None but GOD only, whoſe Power is infinite and unſpeakable; Likewiſe the Earth about with the Element, then the Earth muſt needs interpoſe and ſhadow the Light of the Moon, ſo that ſhe cannot be ſeen in her perfect Light, until ſhe ſtands upon the Top of the Ball, but thoſe that are on every Side and underneath the Ball cannot ſee her, for ſhe is always at the Full in her ſelf, tho' a Man cannot ſee her ſo perfectly, but when ſhe is at the Full; yet the Moon is the ſame Light in her ſelf always, as when ſhe is at the Full, tho' thoſe on the Sides and underneath cannot ſee her, neither is there any Newneſs in her, but ſhe is the ſame to Day, Yeſterday, and ſame for ever, as long as the World laſteth:

Ever the great Light, which GOD created and appointed to rule the Night in one Place or other of this World continually; This is Truth, and *Moſes*'s Words are Truth, whatever Man by their Imaginations do ſay to the contrary.

4 *Objection*, Well, ſaid he, how will you make it appear, That the Heavens are not above ſix Miles high from the Earth.

I anſwered and ſaid, *That I will make it appear by Scripture and Reaſon*; That will do well, (ſaid he,) Then ſaid I, ſee that Scripture, *Gen.* 11, *v.* 4. *And they ſaid, go let us build us a City, and a Tower, whoſe Top may Reach unto Heaven*, and in the 5th Verſe, *And the Lord came down to ſee the City and the Tower which the Children of men builded*; and the 6th Verſe, *And the Lord ſaid, behold the People is One, and they have all one Language, and this they begin, to do, and now nothing will be refrained from them, which they have imagined to do.* Here ſaid I it is plain, That there was a Poſſibility for the Sons of Men to a build a Tower up to Heaven; now if Heaven had been Thouſands of Miles high, as the lying Art of *Aſtrology* ſaith, there could have been no Poſſibility to build up to Heaven, and that theſe Men's Reaſon know well enough, neither could they have laid a Foundation to build Thouſands of Miles high; now the Imagination of Reaſon in theſe Men were more right, which went by no Figure, nor Rule of Art, but by the ſight of the Eye, and their Reaſon and Senſe, and they did imagine by the ſight of the Eye, that it could not be above three Miles to the Clouds, which the Philoſophers grant by their Art, the Clouds to be but three Miles high from the Earth; ſo they Imagined that the Firmament could not be above three Miles higher; and we do imagine, ſaid they, in themſelves, That they might lay a Foundation to build ſix Miles, and thought they when we come up to the Clouds in Building, we ſhall ſee then how far it is to the Firmament, and ſo build up unto it: Now, the Lord himſelf ſaid, it was poſſible for them to do what they had imagined, for (ſaith he,) *Nothing will refrain them for what they have Imagined to do.* So that GOD knew there was a Poſſibility to build up to Heaven, elſe he would never come down from Heaven himſelf, to prevent them in confounding their Language, if the Heavens had been thouſands of Miles high: Beſides, ſaid I, do you think, when *Chriſt* aſcended up to Heaven, after he was riſen from the Dead, that he aſcended with that Body thouſands of Miles high; from where he aſcended up to Heaven, it is ſaid *Acts* 1, *v.* 9. *While the Men beheld, a Cloud received him out of their Sight.* That is, they ſaw him aſcend up as far as the Clouds, which is half Way to the Firmament of Heaven; for the Clouds opened for him to paſs through, and cloſed together again, out of their Sight, for they could not ſee no farther than the Clouds; Likewiſe, when the Prophet *Elijah* went up to Heaven in a fiery Chariot with Horſes of Fire, Do you believe that he had thouſands of Miles to Heaven? He ſaid, No: Beſides, there

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is a Poſſibility to build up to Heaven now, as there was then only it is forbidden of GOD: But this I ſay, if it were lawful, and that a Man was ſure to live 7 or 800 Years upon this Earth, as they did then, then a Man might as eaſily build up to Heaven now, as then; were it lawful, as I ſaid before.

SO That GOD hath not made the Heavens ſo high, as the lying Imagination of Reaſon hath, for Reaſon imagineth the Heavens to be higher than they are; and Reaſon imagines Hell to be lower than it is; So that Heaven is ſo high, that Reaſon can never aſcend up to it, and Hell is ſo deep that Reaſon can find no bottom; therefore called, *A Bottomleſs Pit*, when indeed Hell is but ſix Miles Diſtance, from Heaven to this Earth, where Men acted all their Wickedneſs, ſhall be that Place of Hell for all the Damned, and the Place where the Devil and his Angels, which are wicked Men and Women, ſhall be tormented to Eternity.

BUT the *Seed of Faith*, knoweth the Heighth of the Heavens, and but a few Miles high, and can eaſily aſcend up to it, and *Faith* knoweth the Bottom of Hell, and knoweth it is upon this Earth, and no deeper than this Earth, and that the *Bottomleſs Pit* ſo much fear'd by Man, it is in a Man, and not without a Man: Therefore, ſaid I unto him, your Figure, Rule and Art, muſt be laid down; but *Arithmetick* and *Numbers* is neceſſary only, for Things on this Earth, to meaſure Land, and other Accounts between Man and Man here on Earth, your *Arithmetick* and *Figures* is not to meaſure the Heighth of the Heavens, nor the Depths of Hell, that belongeth only to the *Seed of Faith*, being GOD's own *Nature*.

FAITH meaſureth the Heigth of Heaven, and the Deepneſs of Hell; Therefore, in theſe Things, you are to lay aſide your Figure Art, and depend wholly upon Belief of what we have ſaid in theſe Things, becauſe your Reaſon, Skill and Art, let it be never ſo great cannot diſprove a ſtedfaſt *Faith*.

When he heard this Diſcourſe, with much more than is here written, he was very well ſatisfied in theſe Things, and many other, and he grew very mighty in Wiſdom and Knowledge, both in Natural Wiſdom and Heavenly; ſo that every great Man of his Acquaintance did ſubmit to his Wiſdom, and loved him for his Knowledge, ſo he continued in it all his Life: But about a Year or two after *John Reeve* Dyed, he Dyed at *Berbadoes*.

F I N I

A

Copy of a Letter, by the PROPHET *LODOWICK MUGGLETON*,

TO

Mr. *James Whitehead*

OF

Brantry in *Eſſex*, Bearing Date, the 13*th* of *June* 1682.

Loving Kind Friend in the true Faith

JAMES WHITEHEAD,

I Received a Letter from you, but I ſuppoſe not of your Hand Writing nor Inditing, by the Direction of it, and your Name being your own Hand Writing, wherein your Deſire and Requeſt is, that I would anſwer theſe ſix Queries, you have laid down as followeth,

Firſt Query, *Whether there be ſuch an Eſtate attainable in this Life, that a Man may be certainly Aſſured of Eternal Life on the other Side of Death.*

Anſwer, To this I ſay, That the Scripture is full, to prove, That the Fathers of old, as *Moſes* and the *Prophets* declare, that there was ſuch an Eſtate, attainable of the full Aſſurance of their eternal Happineſs, and the Kingdom of Glory after Death, even while they were in this Life; elſe how could *Abraham*, *Iſaac*

Isaac and *Jacob* have bleſt their Children
gine, that the Bleſſing did extend no farther than the
of this Life, or ſhall any Man think, that thoſe they bleſt, h
not the Aſſurance of Eternal Life in themſelves; as for Exam-
ple, *Chriſt* ſaid, when on Earth, *Whoever believes me ſhall not periſh, but have Everlaſting Life abiding in him*: So that *Chriſt* himſelf when on Earth was aſſured of his own Eternal Life, and Glory after his Reſurrection, when he had paſſed through the firſt Death; I ſay, the very ſame Aſſurance was Attainable in this Life, in every true Believer in the Commiſſion, who continue ſtedfaſt unto the End, for this you muſt underſtand; That thoſe Men God hath choſen, and hath given Power to Bleſs and Curſe, muſt needs have Aſſurance of Eternal Life in themſelves, elſe they could not give a Bleſſing of Eternal Life to thoſe that believe them; ſo that Perſon doth truly believe, hath the ſame Aſſurance of Eternal Life abiding in himſelf, as he hath that gives the Bleſſing, elſe what Peace and Satisfaction can any Perſon have in this Life, or in this World, it will never be attain'd to in the World to come; But I know that you and many others hath attain'd the Bleſſing, and the Aſſurance of Eternal Life in your ſelves, now in this preſent World, which will endure to Eternity.

Second Query, *If Attainable, whether a Man having once Attain'd it, can Finally fall away, and be reduc'd to a State of Damnation?*

Anſw. That if a Man hath attain'd the Aſſurance of Eternal Life and Salvation, and that it doth abide in himſelf, he cannot Finally fall away, nor be reduc'd to a State of Damnation, but if a Man attain the Aſſurance of Eternal Life and Salvation in his Head and Tongue only, ſuch a one as he may finally fall away, and be reduced to an Eſtate of Damnation: Why? Becauſe the Aſſurance of Eternal Life did not abide in him; that is, did not ſink down in his Heart, it remain'd in his Head and Tongue only, ſo that it took no Root in the Heart, ſo that the Aſſurance of Eternal Life in ſuch Men, it ſprings up and makes a fair ſhew quickly, but a little Oppoſition cauſeth it to wither, and finally to fall away and be reduc'd to a ſtate of Damnation, this I have had Experience of ſome Perſons you know, for he that hath Attain'd the Aſſurance of Eternal Life after Death abiding in his Heart, then it is in himſelf; for it

Thou ſhalt Love the Lord thy GOD, with all thy Heart, and with all thy Soul, with all thy Strength. So that whoever hath Attain'd the Aſſurance of Eternal Life, here in this Natural Life, ſhall not fall away, nor be reduc'd to a ſtate of Damnation.

Third Query, *Whether our Juſtification and Peace of our Minds ariſeth from the Act of Faith in the true GOD?*

Anſwer, That the Juſtification and Peace of our Minds, it doth ariſe; Firſt, from the Act of Faith in the Meſſenger of GOD, for a Man muſt firſt believe he is a Man of GOD, and ſent from GOD, elſe why, ſhould any Man enquire of him after heavenly Things; Therefore, it was the Prophet ſaid, *Who hath believed our Report, or to whom is the Arm of the Lord Revealed.* So that if People doth not believe the Prophet's Report, that brings glad Tydings of Life and Salvation, in the firſt Place, he cannot have any Act of Faith in the true GOD; becauſe it is the Prophet that doth Declare the *true God*, which is the Prophet's Doctrine; ſo that our *Act of Faith* doth firſt ariſe, in believing the true Prophet, and that leads us, to an *Act of Faith* in the *true God*, for there muſt be a receiving, which is a believing them, with an *Act of Faith* in him which *God* ſends, in the firſt Place, and then ſhall you receive *God* that ſent him.

SO Juſtification and Peace of Mind, ariſeth purely in the *Act of Faith* in the true Prophet, who hath declared unto you the *true God*, which is the Rock to build your Faith upon; that will ſay unto you, in that Day, *Come ye Bleſſed, ye believed my poor deſpiſed Meſſenger, I ſent declared unto you; In as much as ye believed him which I ſent, ye believed in me:* Thus doth true Believers come to your Juſtification and Peace of Mind in this Life, by the pure *Act of Faith* that ariſeth in their Heart, while here on Earth.

Fourth Query, *Of what Uſe is the* Moral Law *to us, who have received the* Commiſſion of the Spirit, *in the Love of it, and have yielded Obedience thereunto; and have choſe rather to fall under the Odium that evil Men have caſt upon it, to the good Report, that the Men of this World giveth to falſe Worſhippers?*

Anſwer, That the Obſervance and yielding Obedience to the *Moral Law*, is of great Uſe to all thoſe who have received, and that hath Faith in this *Commiſſion of the Spirit*, and that hath yielded Obedience thereto, in the Love of it; Why? Becauſe, the *Moral Law* is the ſecond Commandment; for as *Chriſt* ſaid, (when on Earth) there is but two Commandments, that is; one Commandment is for *God*; Evangelical, Spiritual and Heavenly, that is; *Thou ſhalt Love the Lord*

Lord thy God, with all thy Heart, with all thy Soul, and with all thy Strength. This Commandment no Man in the World can keep or perform, but those that do truly believe in this *Commission of the Spirit*. Why? Because no Religion in the World, at this Day, doth truly know the true GOD in his Form and Nature, but he that believes in the *Commission of the Spirit.*

THEREFORE No Man can love GOD, *with all his Heart*, nor *with all his Soul*, nor *with all his Strength*; because he doth not know *God*, for how can a Man love him with all his Heart, which he doth not know, but by reading of the Scripture, or the *History of a God*: A Man knows *God* in his *Godhead* by Imagination of Reason, and in his Tongue, to talk of *God*, and so loves that he doth not know, with all his Head, and all his Tongue and his Imagination; this is the State and Condition the whole World lyes in, as well Professors of the Scriptures, as others; for none can Love *God* with all his Heart, but those that know *God* by Faith, in the *Commission of the Spirit*, this is the *strait and narrow Gate, which few do enter at.*

And the Second Commandment is like unto it, *Thou shalt Love thy Neighbour as thy self*; because the *Moral Law* is writ in every Man's Heart, the Law doth speak in every Man's Mind, *Do as thou wouldest others should do unto thee*: For this I know, that there is never a Man in the World, but would have every Man do justly and honestly by him, but he will not do so by others, for this Moral Law written in every Man's Heart, is one Man's part to keep and perform, that is; *Whatsoever he would have another do unto him, do so to another*, for if all Men did but walk by this *Moral Law*, written in every Man's Heart, then there would be no Wickedness acted upon this Earth; for observe, there is no Man that is in his Wits, or hath his Senses and his Reason in him, that willingly would have another Man commit Adultery with his Wife, whom he loves, or commit Fornication with his Daughter, as the Nature of Man doeth both; and observe this in another Man; yet, he himself will commit Adultery with another Man's Wife, and commit Fornication with another Man's Daughter, this is not to *Do, as he would be done unto*: And so of the rest of the Particulars of the *Moral Law* written in every Man's Heart.

AND he that breaketh any one of these six Commandments, is guilty of the Breach of all the *Moral Law* written in his Heart, which is contain'd in the Second Commandment, which is one Man's part, *to do as he would be done unto*, which is the *Moral Law* in his Heart,

which if this *Moral Law* was kept and performed, and done by all Men; there would be no Diſobedience to Parents, no Adultery, nor Fornication committed, no Murther, no Stealing, no coveting his Neighbour's Wife, his Ox, his Aſs, or any Thing that is his: So that the Moral Law is of ſo great Uſe to the Believers of this *Commiſſion of the Spirit*, and to all Religious Men, as well uſed in all Ages, and eſpecially ſince *Moſes* publiſhed this Law, the Worm of Conſcience will gnaw in the Righteous in theſe Days, as it hath done in the Days of old.

AS *David* for his Murther and Adultery who broke the Moral Law written in his Heart, in a high Degree, he was loth that others ſhould have done ſo by him, as he did to *Uriah* and his Wife, in that he gave Judgement himſelf that another Man ſhould die, that did as he had done; not thinking in the leaſt he was the Man, it was a very bad Example of a Righteous Man, and to all Kings that ſhould come after him: For the Breach of the Moral Law, cauſed him to make a great Outcry to the God of Heaven, and to his Prophet, to take off this Burthen off his Soul; I have had the like Experience of ſome that ſhall be Namleſs, ſince I have been in this Commiſſion, ſo that the Moral Law is of great Uſe, both to Saint and Devil, and I could wiſh, that all the Believers of the *Commiſſion of the Spirit* might be preſerved from the Breach of the Moral Law in the Act, as I have been from my Childhood; For this, I ſay, Millions of People are Damned to Eternity for nothing elſe, but for the Breach of the Moral Law written in their Hearts, and Millions of Men and Women who are legally righteous, and many of them never broke the Moral Law in the Act, yet being of the Reprobate Seed, hath deſpiſed the Truth, and others being ſhut up in Unbelief of the Truth will periſh to Eternity.

Fifth Query, *What is that, which gives Trouble and Diſtraction in the Hour of Death, to ſome in this* Commiſſion, *when as we know and believe, that being Juſtified by Faith we have Peace with* GOD, *and Peace with* Death, *alſo knowing what ſhall become of us, and where go in* Death? *What then I ſay, is that, that ſeems to ſeparate us from the Peace and Joy in the Time of Health, to the general Diſhonour of Faith?*

Anſwer, It is Sin, after they have believed the Truth; I ſay, it is the Breach of the *Moral Law* written in his Heart, in ſome kind or other, after he received the Truth, which gives the Trouble

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and Diſtraction in the Hour of Death to ſome Believers of this Commiſſion, as I have had Experience in my Time of ſeveral; and of ſome I have taken off the Trouble from off the mind, and reſtored them to their former Peace and Aſſurance they had in their Health, as the Prophet did to *David*; and others that hath ſought to me in their Troubles of their Minds to eaſe them of their Burthens, had I not, but left them to the Moral Law written in their Hearts, and their Sin, after they received the Truth to grapple together, ſo that which got the Maſtery, the Soul muſt be Servant unto. The Perſons on both Sides ſhall be Nameleſs;

Likewiſe, I do know, That every true Believer in this Commiſſion is Juſtified, whereby they have Peace with GOD, but have no Peace with Death, but fighteth with it; neither is Death at Peace with any Man that hath Life in him, for Death and Life are always at Variance one with another, and Death is never at Peace with Life, until Death hath conquered and overcome Life; then is Death and Life at Peace one with another, for *Death is the King of Terrors*: So that the *God of Heaven* (when on Earth,) was capable of the Fear of Death, which cauſed him to cry out, *If it be poſſible this Cup of Death might paſs from me*; but he knowing he could not be Death's Death no other way, but by ſuffering Death, to have the Conqueſt of the Godhead Life for a Moment; ſo that Death and the Godhead Life was at Peace one with another for a Moment; but this Life being the quick'ning Spirit, it quickened out of Death again, unto a new Eternal Life; And a new Eternal Life is Death's Death, and hath conquered *Death*, *Hell* and the *Devil*; that is by his quick'ning out of *Death* into an Endleſs Life, he hath procured an Eternal Death, that is a living Death and a dying Life; ſo that Death ſhall always live in Hell, and Hell ſhall always live with Death and Devils, which are Men and Women in the Reſurrection, ſhall live with Death and Hell in utter Darkneſs to Eternity.

THIS did *Chriſt* purchaſe by his ſuffering Death and his quickening again into Life eternal, elſe there would have been no Death Eternal to the Seed of the Serpent, nor no Life Eternal to the Seed of the Woman which is the Seed of GOD. Theſe Things are deep and ſecret Myſteries, the Tongue of Men and Angels cannot expreſs: This is very largely treated of in my two Books of the *Revelations*; And what is that ſeems to ſeparate us from the Peace and Joy we had in Time of Health, to the great

honour of Truth? To this, I say, it is the Guilt of some Sins, which are secret and hid in Man's Heart, which in his Health would willingly hide from his Brethren of the same Faith, least he should loose his good Reputation and Credit amongst his Friends, and of the World, that had a good Opinion of him, thinking in his Health, that in Time he should order his Matters so to satisfy his own Conscience, and none shall know that he ever did any Evil at all to any Man.

This was *David*'s Case, he thought to hide his Sin of Adultery, by causing her Husband to be killed, but Death appearing presently after the Fact of Sin, Sin appeareth also; for Death and Sin goeth also Hand in Hand together to accuse the Conscience, and Hell followeth at the Heels. As for *Example*,

WHEN *Adam* sinned, his Sin did not accuse him, but thought himself well, till the Voice of the Lord called *Adam where art thou?* Immediately after his Sin was committed, and said. *Hast thou eaten of the Tree of Knowledge of Good and Evil, which I forbad thee to eat of:* So likewise *Cain* when he had slain his Brother *Abel*, he thought all would be well with him, but when GOD called unto *Cain*, and said, *Thy Brother's Blood cryeth from the Ground unto me for Vengeance*; then Sin and Death joyned together in *Cain*'s Conscience, which caused him to say, *His Punishment was greater than he could bear.* And so it was with *David*, he thought himself well when *Uriah* was slain, till the Prophet *Nathan* in his Parable had convinced him of his woful Sins, in the Act of Adultery and Murder, then Sin and Death went Hand in Hand together with Guilt in his Conscience, which made him cry out, *he had sinned against the Lord*; and this is that, as I said before that doth seem to separate a true Believer in this *Commission of the Spirit*, from the Peace and Joy he hath in the Time of Health, which is to the great Dishonour of Truth; which no Prophet, nor GOD himself (when on Earth,) could prevent: the Fear of Death, being rooted Peace with Death in Health.

Sixth Query, *Whether a Person so dying may be counted true in the Faith, and may notwithstanding obtain a Crown of Righteousness, from the God of our Hope at the last Day?*

Answer, That a Person so dying in Trouble and Distraction, in the Hour of Death, if his Trouble and Distraction of Mind doth arise through some actual Sin after he received the Truth, then except he can procure a Forgiveness, of him that is the Head of the Dispensation which he received the Truth from, (I say) such a Person that hath dishonoured the Truth, and hath committed Sin in Act, after he received the Knowledge of the Truth, he may not be accounted true in the Faith, neither can he obtain a Crown of Righteousness from the GOD of our Hope at the last Day, except he can procure a Forgiveness of the Person aforesaid.

THUS I have answered your Six Queries, according to your Request, and having no other Matter to write unto you, I shall take Leave and remain, in that Eternal Truth, which none knoweth, but those that believe in the *Commission of the* Spirit;

LONDON, *June* the 13*th*, 1682. *Your Friend,* LODOWICK MUGGLETON.

FINIS.